1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

company. Girls often weave ponchos for their brothers, and when a boy is in trouble he may sing a lament, pleading with a sister to help him out. At Carrarrihe we were several times visited by a younger sister of Luciano Huentacura, a widower. Whenever she was offered something special to eat she would put it aside for one of Luciano's little daughters, whom she was helping to rear. At the same time, an older sister of Luciano was bringing up one of his motherless sons in her own home.

In terms of behavior, father's brother is often equated with father, and mother's sister with mother. Aurora, wife of Juan Antinao, had been brought up by a mother's sister whom she looked upon as a parent and now, in middle age, Aurora was reciprocating by caring for one of her sister's daughters.

Much affection also prevails between paternal grandparents and grandchildren.[10] They employ reciprocal terminology, and paternal grandparents generally bestow their own names on first-born grandchildren of the appropriate sex.

It is not uncommon to find a child of poor parents living as a kind of servant in the home of a relative. Arrangements of this sort may be formed by any kinfolk, but are most commonly made by agreement between siblings. These cases involve boys more than they do girls. Such adoptive children perform all manner of chores in exchange for food, lodging, and such things as castoff clothing. They are generally expected to do little more than their more fortunate age mates and are treated much like the natal members of the household.

There is no record of institutionalized joking relationships.[11] It was said that girls joked only with their sisters, but boys were permitted to joke privately with siblings, sons of father's brothers, and brothers-in-law. Secondarily, boys joked with sisters-in-law and father's brothers. Occasionally, joking occurred between a man and the daughter of his father's brother. This topic is in need of further investigation and elucidation.

[10] In a patrilineal society a youngster would have no opportunity to enter into intimate relations with his maternal grandparents.

[11] Cf. Cooper, 1946, p. 714.

19: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

a Chilean orphanage. Quoting a non-Araucanian: "Nearly every family has a child or two that is being reared by it, and that is not a member of the family. The love with which these children are reared is astounding. As a rule, the grandparents, or any relative that has a genuine love for the child, rears it. If a relative wants a child merely to help with work, there will be quarrelling in the relationship. Among the Mapuche anything pertaining to a child touches the heart." The adopted child will call someone in the bilke father and mother. An Alapiie boy called the grandfather who had adopted him "papa"; his own father "my brother." The child retains its own name. It inherits from its own parents and usually has the same rights as do other children in the home of its adoption. "My mother said that my daughter will not inherit any land from her, but she will help her accumulate animals; she has already given her a pair of oxen and a cow; and recently she gave her another cow." Another instance regarding inheritance was related: A man died, and his wife then deserted their four children. The children were adopted into two families. As adults they each inherited land as did the other children in the two homes into which they had been adopted.

It is still customary for the first grandchild, especially if it is a boy, to be adopted by grandparents, usually the paternal grandparents. This is because a young couple lives in the man's home for a year or longer after their marriage, and the boy is left in that home when his parents leave it to set up their own rules. Such children inherit, as do the child's father and the father's sisters and brothers.

Reasons for adopting a child may be sheer love for a particular child or for children in general, a desire to have a companion, a wish to remove the stigma attached to a childless couple, or a need for someone to help with the work.

There was no adoption procedure or ceremony. An informant was emphatic when asked if an authority had to be consulted regarding adoptions and a record made of it: "That is our child; certainly we have the right to give it to a relative if we want to. Who has a right over our child but we, its parents! I never heard of any Mapuche doing anything about any adoption, except to let the child go."

Servants, if defined as persons who work for hire, did not exist in the early days. Second and third wives rendered all services required. There are no women servants in Araucanian homes today; an occasional bachelor hires out to a family and is compensated with board and a small amount of cash.

Slavery was not institutional. However, informants had heard old people say that non-Araucanian captives held as hostages in the early days, when not ransomed, were assigned to work without pay.